National Park Service
U.S. Department of the Interior

HERITAGE MATTERS

NEWS OF THE NATION'S DIVERSE CULTURAL HERITAGE

Cultural Resources Diversity Program Marks Its Fifth Year

INSIDE THIS ISSUE

Antoinette J. Lee
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When the Cultural Resources Diversity Program was initiated in the fall of 1998, it was envisioned as primarily a workforce effort. National Park Service managers wanted the cultural resources staff to better reflect the diversity of the nation and the park units that were being added to the National Park System. In its early phase, the Diversity Program's major efforts included the development of the Cultural Resources Diversity Internship Program (see page 2); the preparation of a biannual newsletter, *Heritage Matters*; and cooperation on a range of training programs directed at developing diverse professionals. Today, the Diversity Program encompasses a series of programs directed at diversifying not only the profession, but also the communities served by National Park Service programs and parks and the resources that are identified, protected, and interpreted. A special issue of *CRM* (Volume 22, No. 8, 1999), which was devoted to "Diversity and Cultural Resources" describes the program's work with minority universities and organizations to develop training programs for their constituencies. This focus was based on one of the 1992 amendments to the National Historic Preservation Act—Section 101(j)(I)—which directs the Secretary of the Interior, in consultation with other entities, to develop "technical or financial assistance, or both, to historically black colleges and universities (HBCU), to tribal colleges, and to colleges with a high enrollment of Native Americans or Native Hawaiians, to establish preservation training and degree programs."

These training efforts included cooperation on a lecture series on the Underground Railroad in the Mid-Atlantic region at Delaware State University, the first HBCU to offer a M.A. degree program in historic preservation; cooperation

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St. James Church *window detail, Lafayette Square, Baltimore, Maryland. See page 4.*

The Cultural Resources Diversity Program *seeks to expand participation of diverse communities and increase the number of diverse professionals in the cultural resources field.* *Illustration courtesy of Kerry Skarda.*

NPS ACTIVITIES

The Cultural Resources Diversity Internship Program

Michéle Gates Moresi
National Conference of State Historic Preservation Officers

The 2003 summer session marked the fifth year of the Cultural Resources Diversity Internship Program (CRDIP). Starting with only three interns in the summer of 1999, the program now co-sponsors 15 to 20 internships a year. The continuing support and commitment of partner agencies to diversify the cultural resources field has made it possible for the program to offer challenging internship projects each year. Beginning in 2002, the program was able to co-sponsor internships during the fall and spring semesters, in addition to the summer.

After five years, the program is beginning to show promising results. Two Summer 2000 interns now work for the National Park Service: one as an education specialist at Harpers Ferry Center in West Virginia and the other works for the National Center for Recreation and Conservation as an oudoor recreation specialist. Another intern from Summer 1998, one of the program's first, is pursuing a Ph.D. in history and is working with a National Park Service office in the Northwest on a civil rights theme study. Still other students have reported that they are working in fields such as education, marketing, and law while continuing to be devoted to non-profit and cultural resources related work.

The class of summer 2003 included 14 interns who worked on projects designed to introduce them to the cultural resources and historic preservation field. National Park Service projects ranged from collections management tasks at Lassen Volcanic National Park and Historic American Building Survey/ Historic American Engineering Record/ Historic American Landscape Survey to teacher education development at the National Center for Preservation Technology and Training. Interns worked at the U.S. Naval Academy in Annapolis, Maryland, the Charles H. Wright Museum for African American History in Detroit, Michigan, and offices of the National Trust for Historic Preservation in Washington, DC, and in Charleston, South Carolina.

During the last week of the internship, all 14 interns were invited to Washington, DC, where they participated in a three-day Career Workshop. Interns were

Summer 2003 interns visited the National Center for Cultural Resources, National Park Service during the Career Workshop in Washington, DC. Photo courtesy of Sue Waldron.

introduced to various programs and institutions beyond their summer experience. Interns visited National Park Service cultural resources offices, met with professionals at the National Trust for Historic Preservation and at the Smithsonian Institution's National Museum of American History, and toured the new City Museum of Washington, DC. The workshop closed with a career discussion panel in which interns engaged in a dialogue with accomplished professionals.

The Diversity Internship Program will continue into the 2003-2004 academic year with four 15-week semester internships. Fall 2003 intern sponsors are Cabrillo National Monument in San Diego, CA, the Roosevelt-Vanderbilt National Historic Sites in Hyde Park, NY, and the U.S. Army cultural resources office in Fort Drum, NY. The Statue of Liberty in New York City will host an intern in the spring of 2004. We expect to have another roster of exciting projects for students in the 2004-2005 season.

The Diversity Internship Program works with partners in National Park Service offices and units, other federal agencies, and private non-profit organizations to provide students of diverse backgrounds with a career exploration experiences. Internships lasting 10 weeks in the summer and 15 weeks during a semester offer enriching work experiences that are developed by intern sponsors who are dedicated to providing students with unique learning opportunities. The continued growth and success of the program would not be possible without the cooperation and generous support of partners with whom we share a common vision.

For more information, contact Michèle Gates Moresi at 202/354-2266 or e-mail: michele_gates_moresi@contractor.nps.gov. Intern sponsors and student applicants can find up-to-date information on the website: http://www.cr.nps.gov/crdi, click "Internships."

Disappearing Filipino History and Little Manila

Daphne Dador
National Park Service CRDIP Intern

Only three buildings remain of Little Manila, a community that once contained the largest Filipino population in the country. Located in Stockton, California, Little Manila was home to thousands of Filipino immigrants until the 1970s when redevelopment forced most of its inhabitants to move. Today, three run-down buildings comprise what is left of a significant Filipino American enclave, but they face threats of being demolished to create a new Asian-themed mini-mall.

While conducting research on Asian heritage at National Park Service historic sites, I became aware of Little Manila and the efforts to preserve it. In May 2003, the National Trust for Historic Preservation cited Little Manila in its list of 11 most endangered places. The National Trust stated that Little Manila is a testimony to the important role played by Filipino Americans in shaping the United States.

Settlement in Little Manila began in the early 1920s when Filipino immigrants began to arrive in the San Joaquin Valley. Early Filipino immigrants were primarily agricultural workers who provided the arduous labor of harvesting crops such as asparagus, peas, lettuce, and tomatoes.

Life in the San Joaquin Valley was not easy for immigrants. Similar to other non-white minorities at the time, the Filipino population was segregated into separate neighborhoods. In Stockton, Filipinos settled in the city's Oriental district next to Chinatown and Japantown and created their own neighborhood, designated by its inhabitants as Little Manila, after the national capital of the Philippines.

Little Manila was both a residential and commercial center for its inhabitants. The six blocks were home to shops, meeting halls, and restaurants that were owned and patronized by Filipino Americans.

The three remaining buildings in Little Manila, a boarded-up hotel, a dance hall, and a former Union lodge are examples of the spirit of the community that once existed. Residential hotels were homes to Filipino migrant workers because they were not allowed to own property. The dance halls represent an escape for Filipino workers after a long day of work and the Union lodge reminds us that Filipino farm laborers were among the first union organizers in the country.

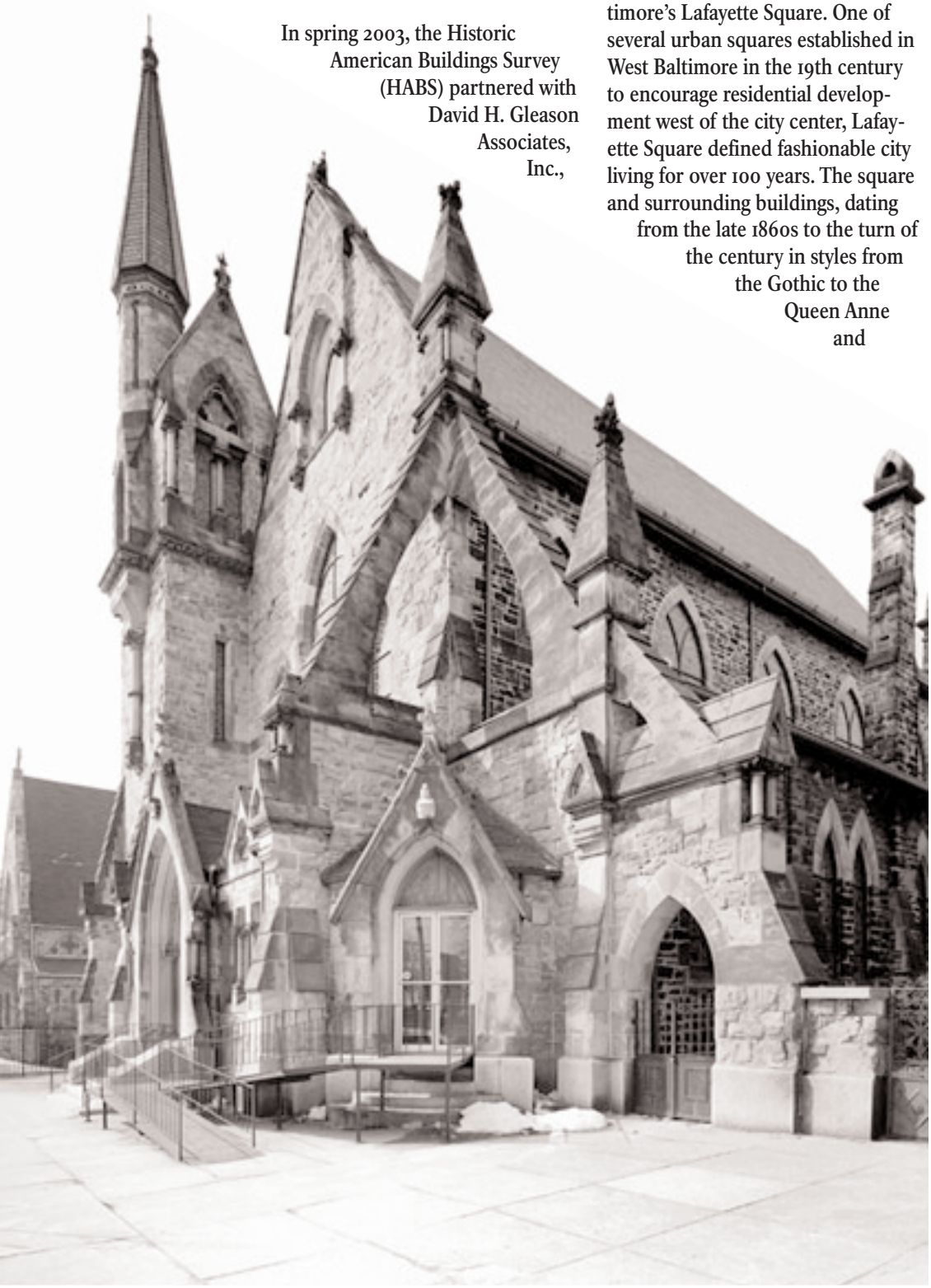
In the 17th century, Filipinos were the first people of Asian descent to arrive in the United States but the predominance of Filipino migration occurred during the 20th century. Today, there are about 1.5 million Filipinos in the United States, yet only one officially recognized historic place for this community. Unfortunately, Little Manila is being threatened with demolition.

For more information regarding Little Manila, visit the National Trust's website at http://www.nthp.org.

Daphne Dador, a senior at Catholic University of America in Washington, DC, was an intern with the National Park Service's Cultural Resources Diversity Internship Program (CRDIP) and the Everett Foundation Public Service Internship Program.

HABS Records Baltimore's Historic Lafayette Square

Martin J. Perschler
Historic American Buildings Survey



In spring 2003, the Historic American Buildings Survey (HABS) partnered with David H. Gleason Associates, Inc., Architects, Baltimore Heritage, Inc., the City of Baltimore's Commission for Historical and Architectural Preservation (CHAP), and Goucher College to document a number of historic buildings and sites on Baltimore's Lafayette Square. One of several urban squares established in West Baltimore in the 19th century to encourage residential development west of the city center, Lafayette Square defined fashionable city living for over 100 years. The square and surrounding buildings, dating from the late 1860s to the turn of the century in styles from the Gothic to the Queen Anne and Romanesque revivals, chronicle the growth of the neighborhood in the years following the Civil War and its metamorphosis in the early 20th century into the spiritual and cultural center of West Baltimore's African-American community. Significant in its own right, Lafayette Square rivals Baltimore's better known squares and institutions in the magnitude of its contribution to the multicultural heritage of Maryland's largest city.

The square's main architectural attractions are its four Gothic revival stone churches built between 1867 and 1879. All four churches changed ownership between 1925 and 1935—the period during which this West Baltimore neighborhood gained a reputation as a prestigious address for African-American professionals. The congregation of Metropolitan Methodist led the move to Lafayette Square with a ceremonial march to its new site in 1928, followed by St. John's A.M.E. in 1929, St. James African Protestant Episcopal in 1932, and Emmanuel Christian Community Church in 1934. The significance of the congregations themselves cannot be overlooked: St. James, founded in 1824, is the nation's second oldest African Episcopal congregation and the first Episcopal congregation organized by African-Americans in the South. Metropolitan dates back to 1825, the year formerly enslaved Truman Pratt began organizing prayer meetings in southern Baltimore. St. John's A.M.E. Church was founded in 1855, and Emmanuel Christian Community Church's congregation organized in 1934.

Complementing the square's four Gothic revival churches are several 19th-century townhouses. Although most are three-story, flat-roofed, red-brick buildings (a requirement for new houses on the square during the 1860s and 1870s), a few of them are in stone

and show the extent to which architectural trends influenced popular conceptions of how an urban townhouse was supposed to look. The red brick townhouse at 828 North Carrollton Avenue (northwest corner of the square) is best known today as the home of Parren Mitchell—a noted professor, scholar, Maryland's first African-American Congressman, and a founding member of the Congressional Black Caucus in Washington, DC.

The HABS project also included some of Lafayette Square's lost landmarks, such as a set of Queen Anne revival townhouses designed by Baltimore architect Frank E. Davis, and the old Maryland State Normal School, a 19th-century experimental "laboratory" for training public schoolteachers. The site of the old State Normal School is better remembered as the George Washington Carver Vocational-Technical High School, the first school in Maryland to provide vocational training to African Americans since 1930.

An analysis of U.S. Census data conducted this past summer by Krishnia Rainey, a University of Maryland graduate and participant in the National Park Service's Cultural Resources Diversity Internship Program, revealed the demographic changes in Lafayette Square between 1910 and 1930. Over that period, a new generation of African-American residents emerged, bringing a renewed vitality to the neighborhood. The square's new residents worked as chauffeurs, cooks, maids, and laborers, but also as dentists, physicians, attorneys, and schoolteachers.

Lafayette Square demonstrates the tremendous capacity of historic buildings to commemorate the myriad events, individuals, institutions, and communities that have helped shape our shared cultural heritage. The photographs and historical reports resulting from the Lafayette Square project went on display in Baltimore beginning in October 2003. The materials will be permanently deposited in the HABS Collection at the Library of Congress.

For more information about Lafayette Square, visit the Baltimore Heritage, Inc. website at http://www.baltimoreheritage.org under "BHI Preservation Watch List."

(Opposite page) St. John's A.M.E. and (below) Emmanuel Christian Community Churches make up part of the architectural legacy of the Lafayette Square neighborhood of West Baltimore (bottom), documented by HABS in 2003. *Photo courtesy of Historic American Building Survey.*

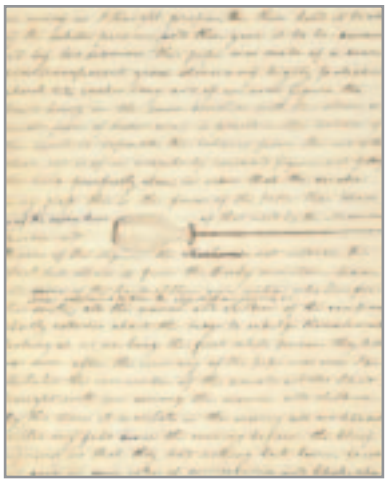
Lewis and Clark: Documenting Unique American Indian Cultures

Theresa Campbell-Page
National Conference of State Historic Preservation Officers

In commemoration of the Lewis and Clark bicentennial celebration, Teaching with Historic Places (TwHP) launched its online lesson, *The Lewis and Clark Expedition: Documenting the Uncharted Northwest.* TwHP, a program of the National Register of Historic Places, offers products and activities that help teachers bring historic places into the classroom, including a series of over 100 lesson plans.

Beginning their journey in mid-May 1804, what became known as the Corps of Discovery set out under the command of Meriwether Lewis and William Clark. Its goals were to become familiar with the newly acquired Louisiana Territory, locate a water route to the Pacific Ocean, and strengthen American claims to the Northwest. Although the expedition failed to find a navigable waterway to the Pacific, it did succeed in other aspects of its mission, including documenting unique cultures and establishing friendly relations with the native inhabitants along the way.

The lesson highlights three of the



places associated with Lewis and Clark—Lemhi Pass and Lolo Trail on the Montana/Idaho border and Fort Clatsop in Oregon. At each of these places, expedition members depended on hospitable relations with the numerous tribes inhabiting the West, such as the Shoshone, the Nez Perce, and the coastal tribes. By examining the challenges faced by this particular band of explorers, and by looking at how participants met hardships and reacted to various experiences, the lesson focuses on both the difficulties and opportunities encountered when venturing into the unknown. The lesson shows how one of the most difficult challenges was communicating with, understanding, and establishing positive relationships with societies whose language and culture differed so much from their own.

(Top) A view from a rock cairn at Lolo Trail in Lolo Springs, ID. Photo courtesy of National Historic Landmark files. *(Opposite) This Lewis and Clark journal entry, dated August 13, 1805, contains a drawing of a Shoshone smoking pipe.* Courtesy of the American Philosophical Society.

Through the maps, readings, visuals, and activities presented in the lesson, students learn from the perspective of expedition members how they interacted with, and often relied heavily upon, the native peoples they encountered. In the readings, students learn how the Shoshone provided horses, a guide, and information about the arduous Lolo Trail through the Bitterroot Mountains; and how the Nez Perce fed and housed the Corps, nursing them back to health after their harrowing experience through the mountains. The Nez Perce also helped the Corps build canoes and tended their horses for them until they could return. While wintering on the West Coast, the explorers documented in depth the coastal tribes with whom they developed trading associations. In the lesson's Visual Evidence section, students evaluate the effectiveness of the Jefferson Peace Medal as a means of Indian diplomacy and consider how the documentation of native social customs might have helped people traveling West after the Lewis and Clark expedition.

Students also analyze excerpts

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with the National Conference of Black Mayors on a training program on historic preservation for black mayors and their staffs in communities in the South; and cooperation with the African American Heritage Preservation Foundation, Inc., on the program, "City of Neighborhoods: Bridging School and Community."

The fourth major training effort was the development of the course outline "Teaching Cultural Heritage Preservation" in cooperation with Coppin State University, Morgan State University, and Goucher College, all of Baltimore, Maryland. This course outline grew out of the meeting of the Curriculum Forum—including scholars at minority colleges and universities and minority preservation professionals—in April 2001, which developed the contents of the course. Published in September 2002, the course outline has been distributed to thousands of educators at colleges and universities and preservation organizations. We are now following up with educators on additional assistance they need in order to implement cultural heritage preservation courses.

In the fall of 1999, the Cultural Resources Diversity Program expanded its mandate when it assumed responsibility for developing the conference, "Places of Cultural Memory: African Reflections on the American Landscape." Held May 2001 in Atlanta, Georgia, this conference brought together scholars, preservationists, and community leaders to discuss influences on the built environment that can be traced to Africa. Scholars made presentations on African influences on the agricultural production of rice, the development of iron technologies, and place names in the New World, among other topics. The conference proceedings were available at the time of the conference and are placed on the website for the Cultural Resources Diversity Program: www.cr.nps.gov/crdi. The publication, *African Reflections on the American Landscape: Identifying and Interpreting Africanisms,* summarizes much of the conference scholarship and provides examples of African-influenced historic properties throughout the United States.

Today, the Cultural Resources Diversity Program is engaged in a number of research projects. One of these—the Cultural Heritage Needs Assessment—is based on consultation with African Americans, Filipino Americans, and Mexican Americans on heritage that is important to their cultural identity. This study uses the 1990 NPS report, *Keepers of the Treasures: Protecting Historic Properties and Cultural Traditions on Indian Lands,* as its model. Another project developed in cooperation with George Washington University's Center for the Study of Public Culture and Public History—"Presenting Race and Slavery at Historic Sites"—will provide survey information on staff and visitor responses to issues of race and slavery at three units of the National Park System in the Washington, DC, area. In addition, we are undertaking a parallel and companion study to the *African Reflections* publication on Asian cultural heritage in this country.

The true measure of success of the Cultural Resources Diversity Program is reflected not in what one project accomplishes. A truer test of accomplishment is when all cultural resources programs in the National Park Service and its partners in government and the private sector reflect the cultural heritage priorities of all of the nation's people.

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from the Lewis and Clark journals concerning the Shoshone and the coastal tribes to compare and contrast the expedition members' views of each tribe's appearance, societal structure, and customs. Because the lesson plan employs the expedition journals as the main primary source, the viewpoints expressed are biased. However, a portion of a facsimile journal page included in the lesson reads, "All the women and children of the camp were shortly collected about the lodge to indulge themselves with looking at us, we being the first white persons they had ever seen," suggesting an equal fascination on both sides. The lesson asks students to consider whose perspective is missing in the journal accounts and also how expedition members may have misunderstood certain overtures and tribal customs.

Detailed documentation in the expedition members' journals helps us understand that without the help of these tribes, the expedition would not have completed its trip successfully. An interesting and complementary lesson would explore the American Indians' perspective on their encounters with the Corps of Discovery, and we invite the creation of such a companion lesson.

The lesson, *The Lewis and Clark Expedition: Documenting the Uncharted Northwest,* is posted on the TwHP website at http://www.cr.nps.gov/nr/twhp.